Here I am then,
full of *stinking ordure*.
Martyrdom, in having
ver with me; for th
combid himself: his
full of ordure; he w
which the King allow
enough to make a m
that bring us our me
is here. I do all tha
himself, but he won
his *hair* to be cut;
me *eat* with him,
I confess, I suffer m
cause of him, than
do unto me; his
pressed; but besid
all, and 'tis now a
ken to any body;
which the Eterna
tude of two year,
had a *good Wit*, a
but *Alas*! he has
the *Cittadelle*, h
which he said, sh
Almighty God
Grace make us n
that we have to
rise from *vertu*
Thus you see

', *My dear Wife*, I
ne State of my dear
ve, and what *Diſpoſi-*
'em; for tho' they
er judge of them by
untenance, which is
times diſcovers what
not always general,
nfallible. I exhort
: them a *Chriſtian*
diligence to learn
y to God, and *Sing*
Employment for an
to be *Singing his*
Heart, neglect not
a *ſecond time*, by
ght, that they may
he world talk of
few that know
now to ſay that
eptions of it, tho
en happens that
ficacy thereof no
at it is not the
s renewed, but
ſires & thoughts
Regenerat he
the ſenti
e light
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in

Consumed by his Anger, and by His [illegible]
Troubled. The offended Majesty of [illegible]
every day Siezing on our *Friends*, and Sie[illegible]
on our *Fields*, and Siezing on our *Ships*, [illegible]
Siezing on our *Stores*, and Siezing on our [illegible]
Lives, or **Sacrifices**. But you are now E[illegible]
tained, with the Advice, of a **Sacrifice** [illegible]
the **Congregation**; a *Sacrifice*, whereto if [illegible]
do in a right manner Apply out selves, our [illegible]
will call for no further *Sacrifices* from amon[illegible]
to Atone His Incensed Majesty: Our *Adq*[illegible]
will soon be turned into *Prosperity*; and we [illegible]
Sing that Song, *O Lord, I will praise thee, for* [illegible]
thou wast Angry with me, thine Anger is turn[illegible]
way, and thou wilt comfort me.

Wherefore I ask your Attention to a [illegible]
course, on that very Important

CASE

What is the **Sacrifice** *provided by God* [illegible]
People, Collected and Considered in a [illegible]
gregation; *and how may a* **Congreg**[illegible]
obtain the Benefit of that **Sacrifice**?

Methinks, one may see a peculiar [illegible]
stance in our *New-English Congregat*[illegible]
our most affectionate and Importunate [illegible]
tion unto such a *Sacrifice*? The *Sin Offer*[illegible]
the Congregation, was to be, *Burnt* [illegible]
Camp: With regard whereto, the Ap[illegible]
in Heb. 13. 13. *Let us go forth unto* [illegible]

Camp, bearing His Reproach. Syrs, The First Planters of *New England* were driven forth *without the Camp*; we arrive to this Plantation, *bearing the Reproach* of our zeal for our JESUS, in all His *Offices*. What shall we now do *without the Camp*? What, but Fly to the *Sin-Offering for the Congregation*, which *without the Camp* we are Entertained withal?

Our Discourse on this CASE, will come to a comfortable Issue, in these Conclusions.

Conclusion I.

We have *Sinned* against the God that made us, and our Sin loudly and sadly calls for a Sacrifice unto the God against whom we have Sinned.

The Blessed God hath given a *Law* to His Creatures; and a *Law* Arm'd with a *Penalty*. Without a *Law*, we cannot suppose a *Sin* committed; and without a *Penalty*, we cannot suppose a *Law* significant. If this *Law* be violated, the Just God has obliged Himself, that the *Penalty* shall be Executed. The *Punishment* of *Sin* upon this presupposal, become a *Necessary* thing: 'Tis *Necessarily* expected from that Holy God, who, as we read in Exod. 34. 7. *Will by no means clear the Guilty*; and who, as we read, Psal. 5. 4 *Is not a God that hath pleasure in wickedness*. The *Natural Conscience* of man thereupon Terrifies him, with such an Expectation.

God

God has written it upon the *Souls* of men, with *a Pen of Iron, and a point of a Diamond*; Men that are never so *Barbarous*, are smitten with Apprehensions of a VENGEANCE, that *Sin* must be followed withal.

But now, the *Subject*, which undergoes the *Punishment* of Sin, is therein made a *Sacrifice* for Sin. God becomes not Favourable unto the Sinner, until His *Glories*, which have been *Denyed by Sin*, be *Displaid* in such a *Punishment* of Sin, as His *Threatnings* have denounced. Now the *Punishment* of Sin, infers and inflicts DEATH, on the miserable *Subject* which it falls upon. The *Punishment* of *Sin*, is nothing less than that, in Gen. 2. 17. *Thou shalt surely Dy*: Nothing less than that in Ezek. 18. 4. *The Soul that Sinneth shall Dy*: Nothing less than that in Rom. 6. 23. *The Wages of Sin is Death* (just contrary unto *Eternal Life*.) Such is the *Dignity* of the *Object* who is by *Sin* Reproached, Affronted, and Opposed, and such is the *Reproach* and *Affront* *Sin* cast upon that *Infinite Object*, that nothing less than *Destruction* can be a due *Punishment* for it. But This makes a *Sacrifice*! It belongs unto an *Expiatory Sacrifice*, to be *Destroy'd*: Such a *Sacrifice* is nothing else but, *Oblatio rite Consumpta*. A Thing Suffering *Destruction* for Sin, to Demonstrate the *Holiness* of God, which by Sin has been wronged, is therein made a *Sacrifice*.

Con-

Conclusion. II.

There were many *Sacrifices* **Appointed** and Accepted by the Great God, before the coming of the *Messiah*; but they were of no Account any further, than as they respected the **Great Sacrifice** of the **Messiah** to come.

Sacrifices were made unto God by the Saints of the *Old Testament*; but still they were *Sacrifices* that *God* Himself had *Instituted*. The Custome of *Sacrificing* was practised, by the *First Men* that ever were; and thence Derived unto all Nations of men. Our *First Parents* had their *First Garments* of *Skins*; and there is no doubt, that the *Beasts* from whom the *Skins* were taken, had been Slain for *Sacrifices*. Now, as tis said, in Gen. 3. 21. *The Lord God made Coats of Skins, and Cloathed them*: So tis plain, that *the Lord God* Approved, and therefore He Appointed, the *Sacrificing* of the Things thus despoiled of their *Skins*. And among all the Sons of these our *First Parents*, the Rite of *Sacrificing* hath been mentained every where, but where the Preaching of the *Gospel* hath Aboliſh'd it. Had it been a Dictate of the *Law of Nature*, the *Gospel* would not have Aboliſh'd it, but Continued it, but Confirmed it, but Enforced it. No, It was God Himself, who Appointed the *Sacrifices*, which Repenting Sinners then brought unto Him. Tis said of *Abel*, in Heb. 11. 4. *By Faith he offered unto God, a more Excellent Sacrifice.* Had *Sacrifices* been only *Hu-*

mane

mane Inventions, they could not have been offered in *Faith*, nor would God have call'd 'em *Excellent*. It may seem an Harsh Doctrine, which the Churches of *New England* have hitherto owned, and the Lord Jesus Christ will *Spue* them out of His *Mouth*, when they shall cease to own it! But it was the Doctrine of the Blessed Martyrs, in the Dayes of the *Marian* Persecution, and of the First and Best *Reformers* of the Church of *England*: They are the very words of the Reverend *Hooper*, in his *Confession of the Christian Faith*; *They are not only Idolaters, which Worship and Serve Idols and Strange Gods, but also all those which Worship and Serve the True God of Heaven, after their own Fantasie, or after the Traditions of men, without Faith, without the Word of God, and otherwise than God hath commanded them.* On this Principle [And it is a sound one!] I say, That *Sacrifices* must needs be no *Humane Inventions*; no, they were *Divine Institutions*. How unsafely soever many of the *Fathers* have Expressed themselves on this point, *Eusebius* of *Cæsarea* seems to have better determined it, That the ancient *Sacrifices* were not *Humanely Invented*, but *KATA THEIAN EPINOIAN*. Accordingly, When God was Recovering the Nation of *Israel*, from the Degeneracy, wherein the other Nations of the World had wofully depraved themselves, He Renewed the command of Sacrificing, with Supernumeracy and Immoderate Ceremo-

Ceremonies. Indeed, by the *Edicts* of God unto the Nation of *Israel*, Corporal *Death* was to Enſue upon every *Act of Diſobedience*. Now, the Lord, who was the Law giver of *Iſrael*, Relaxed that Extremity as to many Offences, and for the Corporal Death of the *Offender*, He admitted the Death of the *Sacrifice*.

But of what Account were the *Sacrifices* thus *Inſtituted*? Alas, Tho they were thus *Inſtituted*, yet they were all *Inſufficient*. Conſule the Beginning of the Tenth Chapter to the *Hebrews*, and you'l ſee a conſiderable paragraph in the Word of God, written on purpoſe to prove them ſo. Indeed, it was not conſiſtent with the Honour of GOD, for Him to be contented with the *Blood* of a *Beaſt*, as a ſufficient *Expiation* for the *Sin* of a *Man*. The Exact *Righteouſneſs*, the Spotleſs *Purity*, the Infinite *Grace* of God, are to be manifeſted, in a *Sacrifice* for our Sin. Was the *Blood* of an abject *Bull* or *Goat*, any agreeable manifeſtation of the *Infinite Perfections* of God? God publiſhed His *Will*, in Thunders and Lightnings and Earthquakes, and with millions of *Angels* which attended the giving of His *Fiery Law*. Shall the Death of a ſorry *Brute*, be enough to make amends, for the Rebellion of the *Soul* of *Man* againſt that Soveraign *Will*? No man in his wits, can think ſo deſpicably of the Divine Majeſty. What proportion is there, between the *Sin* of a *Rational Soul*, and the *Blood*

of

of an *Irrational Machin*? How can the Butchering of contemptible *Cattel* be a compensation for the Disparagement, that Sin has done to the Almighty GOD, who crtated all the *Cattel upon a thousand Hills*? The most High often Expressed His contempt of the *Sacrifices* in themselves; The people that abounded in *Sacrifices*, but look'd not beyond the *Surface* of them, He Rebuked for their *Vain Oblations*. [Consider Isa. 1. 11. & Psal. 40. 6.]

And I pray, What then were the *Sacrifices* for? Our Great *Lord Redeemer*, was to be made a *Sacrifice*: And *All* the *Sacrifices* were *Nothing*, any further than they were *Figures* of that *Great Sacrifice*. In the Ancient *Sacrifices*, God would have a Representation of the *Sacrifice*, wherewith our Lord Redeemer would, in the Fulness of Time, Reconcile Him unto us. This was the use and scope of the *Sacrifices*; They were but *Christ in a Cloud*, when the *Smoke* of them went up in a *Cloud* before the Lord.

Conclusion III.

Our Lord JESUS CHRIST, who *Knew no Sin*, hath been made a *Sacrifice*; a **Real, Proper, Expiatory Sacrifice** to God, for our Sin.

There have been two sorts of *Sacrifices*; *Eucharistical*, and *Expiatory*. None ever Dream'd that our Lord was an *Eucharistical Sacrifice*: That and How, He was an *Expiatory Sacrifice*, is now to

to be Declared. If you pursue the Hebrew word, *Phadah*, To *Redeem*, as far as the Arabic, *Fadah*, you'l find, it signifies, *To Devote ones self to Death.* Truly, Twas by *Devoting Himself to Death*, as a *Sacrifice* for us, that our Lord Jesus Christ hath *Redeemed* us.

For,

First; All that belonged unto a **Real** and **Proper** *Sacrifice*, was *done* to and *found* in our Lord Jesus Christ, when He *Suffered* for us. Particularly; Our Lord Jesus Christ, as God and Man in One Person, as our *Immanuel*, as our *Mediator*, is a Glorious **Priest**. It is our well-grounded Belief, in Heb. 8. 1. *We have such an High Priest, who is set on the Right Hand of the Throne of the Majesty in the Heavens.*

Now this Illustrious *Priest*, hath presented unto God, an **Offering** for us. This *Offering* was, His *Manhood*; An Humane *Body*; as 'tis said in Heb. 10. 5. *Sacrifice and Offering thou wouldest not, but a Body*: And an Humane *Soul*; as 'tis said in Isa. 53. 10. *His Soul, a Trespass Offering.* Yea, & this was an *Offering* of Gods own *Prescribing* too. An *Offering* that God Himself hath not *Prescribed*, is as a *Dogs Neck*, and a *Swines Blood* unto Him; whereas the *Offering* of our Lord Jesus Christ, is that whereof He could say, as, *Thou, O God, hast prepared it*, so, *Thou, O God, hast prescribed it.*

But then, there must be an **Altar**, whereon our *Priest* presented this *Offering*. That *Altar* is His *Godhead*. It is the *Altar*, which *Dignifies* and

Sanc-

Sanctifies the *Offering*. The *Humanity* of our Lord Jesus Christ, being taken up into *One Person*, with the *Second Person* in God, the *Worth* of the *Offering*, by its Intimate Relation to that *Person*, is no less than Infinite. The *Blood* that ha's been *Offered*, is, as in Act. 20. 28. *The Blood of God*. The *Life* that ha's been *Offered*, is, as in 1 Joh. 3. 16. *The Life of God*. The *Offering* of our Lord Jesus Christ, is therefore enough to purchase for us, all the Blessings of God. It may be said of all the most *Invaluable* Blessings, *Their Full Value ha's been Offered for them!*

Christians; You see a **Priest**, an **Offering**, and an **Altar**, in our Lord JESUS CHRIST. Yea, Behold, the *Mystery*; ONE CHRIST is **All**! And what is wanting to make up a *Sacrifice*? One Thing more; A *Sacrifice* must be **Cut Off**. And so was our Lord JESUS CHRIST. It is said, in Dan. 9. 26, 27, *The Messiah shall be cut off, but not for Himself; and he shall cause the Sacrifice and Oblation to cease.* All Fulfill'd in our JESUS, most Punctually, and Gloriously! Was there not a **Sacrifice**, when His *Blood* was poured out, when the Flames of Hell took Hold of Him, when He was horribly Burnt in the Fire of the Wrath of God?

Secondly; Our Lord Jesus Christ, being thus Offered a Real and Proper *Sacrifice*, did by His Deadly Sufferings make an **Expiation** for our Sins. The *Sorrows* of our Lord Jesus Christ, when

when He became a *Man of Sorrows*, fully answered the Intentions of an *Expiatory Sacrifice*.

As now;

Did an *Expiatory Sacrifice* **Bear** the *Sins* of the People? This was the meaning of that Usage, in Lev. 1. 4. *He shall put his Hand on the Head of the Burnt Offering, and it shall be Accepted for Him.* Thus, as the Hebrew Doctors tell us, they *Transferred* their Guilt from Themselves to their Victim. Well,; Such a *Sacrifice* is our Lord Jesus Christ, as to *Bear* the Sins of His Elect. It is said, in 1 Pet. 2. 24. *He, His own self, Bare our sins, on the Tree.* Though our Lord Jesus Christ was not *Culpably Guilty*, yet He was *Penally Guilty*, of our Sins. It is a Rude and a Crude Speech, to say, *That Christ was the Greatest Sinner in the World*; For, Christ never was a *Sinner*; If He had been a *Sinner* He could not have been a *Saviour*. But He became a *Surety* for Sinners, and therein He became Responsible for all our Sins; All our *Debts*, He took upon Himself.

Again; Was the **Misery** due to the *Sinner*, laid upon the *Expiatory Sacrifice*? The Order for the *Sacrifices* was, to *Wound* it, *Stab* it, *Kill* it, *Flay* it, *Pull* it a Pieces, *Wring* off the Neck of it, *Burn* it unto Ashes. Why? The *Sinner* must say, *All of this, have I, by my sins deserved*! Well; Such a *Sacrifice* is our Lord Jesus Christ, as to Encounter that very Misery, which belonged unto us. It is said, in Isa. 53. 4, 5. *Surely, He hath*

hath born our Griefs, and carried our Sorrows, the Chastisement of our Peace was upon Him. Whatever was *Essential* unto the *Death*, which we were to undergo for our Sinning against God, was all undergone by our Sinless Jesus. Tis true, There are many particular miseries, which come upon these and those Individual men for their Sins, that yet our Lord Jesus Christ must not undergoe, but then He did undergo what was *Equivalent* thereunto: Yea, What He *underwent* was Equal to what all we have *Deserved*. Indeed a world of *Penal Evil* does befal the Reprobate Sinner, which is not Simply from the *Curse*, but from the Disposition of the Sinner under the Curse. A total Separation from God; Blindness of mind, Hardness of Heart, Eternity of Wretchedness, are Circumstantials, & Accidentals of the misery due for Sin, which the Condition of the Sinner as *Personally* defiled with Sin, and unable to help himself, does Expose him unto; our Lord underwent not these unhappy circumstances: His condition rendred them not Necessary for Him. Yet, all the *Essentials* of our Death He submitted unto; all the Death which the Law imposed on Him.

Once more; Was the *Expiatory Sacrifice* of old Substituted in the Room of the *Sinner*? That so the *Sinner* might Escape, the *Sacrifice* must Supply his place; *Nephesh tachath Nephesh*, as they Expressed it; *Life must go for Life, and Soul must*

go for Soul. Well; Such a *Sacrifice* is our Lord Jesus Christ, as to be *Substituted* for *Us*, and to *Dy* in *our Stead*, as well as for *our Good*. It was, as in Math. 20. 28. *To give His Life, a Ransome for many.* When our Lords Dying *For us*, is affirmed, the preposition, ANTI, is often Improved; a preposition, that implies a *Commutation.* Yea, the Phrases for it, all over the New Testament are such, that, until all the *Greek Books* under Heaven, are annihilated, the Notion of our Lords Dying *in our Place*, cannot be Refused. Finally; Was God Atoned upon an *Expiatory Sacrifice?* and the Criminal *Released* from the Confusion that belong'd unto him, and *Restored* unto the Compassion of Heaven? Yes. Well; Such a *Sacrifice* is our Lord Jesus Christ; that our *Peace* with God, is thereby obtained. We read in Rom. 5. 9, 10. *We are Reconciled unto God, by the Death of His Son.* So, *Now* we are not under a Sentence of Everlasting Death, as we were before our Believing on that *Sacrifice. Now* we draw near to God, whom we see sitting on a *Mercy Seat. Now* we have a claim to all that the Good Will of God has promised for the *Heirs of Glory.*

But is it not an **Unjust Thing**? — Thirdly; No; 'Tis no **Unjust Thing**, that our *Innocent* Lord Jesus Christ, should be made an *Expiatory Sacrifice*, for the *Sins* of His Poor, Guilty, Condemned, Ungodly and Unworthy People. Indeed,

deed, *A Tranſlation of the Puniſhment of Sin, by the Diſpenſation of God*, is the very Foundation, of the *Chriſtian*, and all *Revealed*, Religion. And that ſuch a *Tranſlation* may be without *Iniquity* in the Great God, is evident from the Inſtances actually given of it, by that God who can do *no Iniquity*. [See Exod. 20. 5. & Lam. 5. 11. & 2 King. 23. 26, 27. and Gen. 9. 25. and 2 Sam. 21. 8, 14.] But, this Adminiſtration of Juſtice, is not Promiſcuous. There are Two Things Eſpecially, that render it, a *Juſt Thing*, that here the *Juſt Suffer for the Unjuſt*.

Firſt; Our Lord Jeſus Chriſt, in the Eternal **Covenant of Redemption**, freely offered, Submitted, and Engaged, for to become our *Sacrifice*. Our Lord ſayes, in Pſal. 40. 7. *Sacrifice and Offering thou didſt not deſire*;--*then ſaid I, Lo, I come*; *in the Roll of thy Book, it is written of me*. The Hebrews wrote their *Contracts*, *Agreements*, *Indentures*, in *Rolls*; The meaning of this paſſage may be, that there was a *Contract*, or *Covenant*, between God, and our Lord Jeſus Chriſt, for His becoming a *Sacrifice*. The *Decree* of our Salvation, by the *Sacrifice* of the *Meſſiah*, was the Decree of God the *Son*, as well as God the *Father*. He was not *Compelled* unto the Undertaking of *Redeeming* us, by the *Sacrifice* of Himſelf. Now, *Volenti non fit Injuria*.

Secondly; Our Lord Jeſus Chriſt, that He might become our *Sacrifice*, became nearly Five Years

 later

lated unto us. The *Legal Relation* between the *Debtor*, and the *Surety*, He took on Himself. Now, as 'tis *Legal*, according to the Sentence of the Wise man, in Prov. 11. 15. *He that is surety for a Stranger, shall smart for it*; So, our Lord Jesus Christ, became a *Surety for a Sinner*, & then, Lo, *He Smarts*, He Bleeds, He Dies for it. *Hostages* may be made a *Sacrifice*, for them, whom they are given for. Our Lord Jesus Christ, gave Himself up, as a *Pledge* to the *Justice* of God for us. *Husbands* and *Wives* are sometimes made *Sacrifices*, one for another. Our Lord Jesus Christ, is that *One Husband*, whom His *Church* is *Espoused* unto. *Parents* and their *Children*, are sometimes made *Sacrifices*, one for another. Our Lord Jesus Christ is our *Everlasting Father*. *Rulers* and their *Subjects*, are sometimes made *Sacrifices*, one for another. Our Lord Jesus Christ, is the *Ruler in Israel*.

Conclusion. IV.

Our Lord JESUS CHRIST, is the Illustrious **Antitype** of the *Sacrifices* used in *Israel*, and particularly of *that* which was Commanded for the **whole Congregation** *of Israel*.

The very Assertion, That our Lord Jesus Christ has been made a *Sacrifice*, proves Him to be the *Antitype* of all the foregeing *Sacrifices*. If the former *Sacrifices* could have made *Satisfaction* to God for our Sin, He would never have put His own, His only Begotten, His Dear-

ly

ly Beloved, SON, unto the horrible *Grief*, of, being made a *Sacrifice*. Much more than the Epiſtle to the *Hebrews*, muſt be cutt out of our Bibles, before we foregoe this Glorious Truth. And indeed, All the True Believers, before the coming of our Lord Jeſus Chriſt, had an Eye to the *Meſſiah*, in the *Sacrifices*; their *Sacrifices* were but ſo many Remembrances of the *Meſſiah*, who was promiſed, one day, to be *Bruiſed*, for our Deliverances from the old *Serpent*. Hence we read, in Pſal. 51. 16, 17. *Thou deſireſt not Sacrifice, thou delighteſt not in Burnt offering; The Sacrifices of God are a Broken Spirit; a Broken and a Contrite Heart, O God, thou wilt not diſpiſe.* The ſpecial Character, which the Spirit of God put on the *Meſſiah*, coming, to be a *Sacrifice* for Sin, was that of, *The Bruiſed one*: Yea, the very Firſt Time that ever the *Meſſiah* was mentioned in the World, His being Bruiſed, was the Thing propos'd concerning Him. The *Meſſiah*, was to be, *A Broken and Contrite one*: There never were ſuch *Heart breaking Things* Encountred by any Living, as what were felt by our Lord Jeſus Chriſt, in the *Black Day*, when Earth and Hell joyned for the Afflicting of Him, and His Father alſo treated Him, as one made a *Curſe* for Sin. In the *Agonies* which then came upon Him, He cryed out, *My Heart is Broken!* This, This was the *Sacrifice*, which thou, O *David*, ſtill didſt fix

the Eye of thine *Hope* upon. Yea, and all the Faithful People of God, then knew no other *Hope*. Thus we read, in Pſal. 130. 6. *My Soul waits for the Lord, more than they that watch for the Morning.* The *Meſſiah* is undoubtedly, *The Lord*, there waited for. In *the Morning*, the *Prieſts* that *Watched* in the Temple, had their *Daily Sacrifices*. Yea, but the Faithful People of God, when they brought their *Sacrifices* unto Him, had their Faith *Waiting* for the *Meſſiah*, who was to bring a *Plenteous Redemption* with Him. Thus we read, in Heb. 6. 1, 2. *Repentance from Dead Works, and Faith towards God, the Doctrine of Baptiſms, and of Laying on of Hands.* As *Repentance*, was the Thing Taught by the *Baptiſms*, or *Waſhings* uſed among the Faithful People of God; So, *Faith* in the *Meſſiah*, was Taught by the *Laying on of Hands.* When they brought their *Sacrifices*, they were to *Lean* with their *Hands* there upon; and hereby their Faith, which is a *Leaning*, a *Staying*, a *Reſting*, on the Chriſt, intended by the *Sacrifices*, was intimated.

Now, if you Conſult the Book *Leviticus*, you will find Six kinds of *Propitiatory Sacrifices*, among the *Jews*; all of them, the *Types* of our Lord Jeſus Chriſt, who is a *Propitiation* for the Sins, not only of the *Jewiſh*, but alſo of the *Gentile World.* There was, (*I*) The *Burnt-Offering.* (*II*) The *Meat-Offering.* (*III*) The *Peace Offering.* (*IV*) The Sin Offering. (*V*) The

Treſ-

Treſpaſs-Offering. (*VI*) The *Offering of Conſecrations.* All theſe were Offerings at the *Brazen-Altar*; All theſe were Offerings *made by Fire*; All theſe were Offerings deſigned for *Propitiation.*

Among theſe, one is a **Sin-Offering.** The Difference between the *Sin-Offering*, and the *Treſpaſs Offering*, Lay in this: The *Sin Offering* was for Sins of Ignorance, of Infirmity, of Greater Surpriſal by Temptation: The *Treſpaſs-Offering* was for Sins againſt Knowledge, and Crimes of a more grievous and heinous Nature.

Now the Law of the **Sin-Offering**, diſtinctly directed it for Four ſorts of Subjects; (*I*) The *Prieſt.* (*II*) The *Body* of the People. (*III*) The *Ruler* of the People. (*IV*) Any *Private Perſon* among the People.

Behold, among theſe, **A Sin-Offering for the Congregation**; A *Young Bullock*, made a *Sin Offering for the Congregation.* And the *Goſpel* of that *Sin Offering*, we will Endeavour now to ſet before you, O *Congregation* of our *New Engliſh Iſrael*, in the Enſuing Admonitions.

I. Let us, with a moſt Affectionate Contemplation, Behold the **Circumſtances** of this **Sin-Offering for the Congregation**, wonderfully anſwered in the *Sacrifice* of our Lord Jeſus Chriſt; who, by being *made a Sin Offering*, *did Condemn Sin in the Fleſh.* As now;

Was the *Sin Offering for the Congregation*, to be a **Young Bullock, without Blemiſh**? Truly, Our Lord Jeſus Chriſt Suffered for us, even in His *Youth*; The *Ancient of Dayes* indeed Suffered for us, before He was an *Old Man*. *He* Suffered, becauſe *We* muſt ſay, *Lord, I have been as a Bullock unaccuſtomed unto thy Yoke!* And when He Suffered, He was altogether free from any Blemiſh upon Him: His Perfection was Abſolute.

Again. Was the *Sin Offering for the Congregation*, to be **Slain**? Truly, Our Lord Jeſus Chriſt, felt nothing leſs than the very pains of *Death* for our Sin; *Death*, very *Death*, is the Doom of *Sin*. Tis therefore ſaid of our Lord Jeſus Chriſt; *He became obedient unto Death, even the Death of the Croſs.* The Almighty God ſaid unto our Lord Jeſus Chriſt, as *Abraham* ſaid unto his only *Iſaac, My Son, Go Dy!* He *Dyed* moſt *Obediently.* The *Legacies* of Bleſſedneſs, ordered for us, in the *Teſtament* of our Lord Jeſus Chriſt, could not have come unto us, but by *the Death of the Teſtator.*

Furthermore. Was the *Blood* of the *Sin Offering for the Congregation*, to be **Sprinkled Seven Times** before the *Vail* of the Sanctuary, towards the *Holy of Holies*? Truly, *Heaven*, the *Holy of Holies*, is, *A Purchaſed Poſſeſſion*: And ſo, is that Heavenly State of *Holineſs*, which the Church on Earth, muſt in the *Seventh*

Age

Age of the World, arrive unto: Tis the *Blood* of our Lord Jesus Christ, that ha's made a *Purchase* of it. We read, *That we Enter into the Holiest by the Blood of Jesus*: Oh! we shall never, never, never come there, but by the *Blood of Jesus*!

Moreover. Was part of the *Blood*, of the *Sin Offering for the Congregation*, to be put upon the *Horns*, of the **Golden Altar of Incense**? Truly, The *Intercession* of our Lord Jesus Christ, is founded in His *Blood*: Our Lord Jesus Christ Above, with the *Incense* of His *Intercession* concerned for us, ha's carried the mention and the merit of His *Blood* thither with Him. We are told, *By His own Blood, He Entred in once into the Holy place, having obtained Eternal Redemption.* The Salvations, which our Lord Jesus Christ in the *Holy Place* is demanding for us, He demands upon this Consideration, *Oh! my God, and my Father; my Blood ha's bought all that I challenge!*

Once more. Was the rest of the *Blood* of *Sin Offering for the Congregation*, to be **Poured forth at the Bottom of the Altar** of *Burnt-Offering*? Truly, The *Blood* of our Lord Jesus Christ, ha's been *Poured forth*: Tis said, *He hath poured out His Soul unto Death.* When *Circumcised*, when *Buffeted* in His Agony, when *Scourged* with Thongs, when *Crowned* with Thorns, when Fastned with Iron unto a *Tree*, (for our Lord, becoming the *Servant* of God, must have his

his *Ear-Bored*, and a Body fastned with *Iron*, unto a post of *Wood* !) When *Pierced* with a *Spear*, in all these, His precious *Blood* was *poured forth*. But the Efficacy of this *Blood*, that which renders it so *Precious*, is, Its Nearness to the *Altar*. Our Lords *Deity*, is that *Altar*, from which the vertue of His *Blood* arises: Were not the Blood our Lord Jesus Christ, at the *Bottom of that Altar*, it would have no vertue, and small value in it.

To Conclude; Was the *Sin-Offering for the Congregation*, to be **Burned**; the **Inwards** of it, on the *Altar*; all the whole *Carcase* beside, in a *clean place without the Camp*, or **without the City-Gates**? Truly, The *Wrath* of God, like a Formidable *Fire*, Siezed on our Lord Jesus Christ: It was a *Fiery Trial* that came upon Him: His very *Inwards* were all on a Light *Fire* under the Wrath of the Most High. This horrid *Fire*, cast all His *Inwards* into such an Anguish, as caused a *Bloody Sweat* upon Him. Then was our Lord *carried forth, without the Gates of the City*: 'Tis said, *They carried Him out of Jerusalem, to Golgotha*. So says our Apostle, in *Heb.* 13. 11, 12. *The Bodies of those Beasts whose Blood is brought into the Sanctuary, by the High Priest, for Sin, are Burnt without the Camp. Wherefore Jesus also, that He might Sanctify the People with His own Blood, Suffered without the Gate.*

Now,

Now, Let this *Contemplation* be your *Preparation*, for some Actions, that may Save the whole *Congregation* from the Wrath of God.

II. Let us *Humbly* **Plead** with God, the *Sacrifice* of our Lord Jesus Christ, not only for our *own Souls*, but let every Soul do it, for this **whole Congregation.** The *Sacrifice* of our Lord Jesus Christ, is not only pleadable for *Persons*, but also for *Peoples*, that belong unto Him. Alas, my Friends; 'Tis *utterly a Fault* among us, That **we make too little Use of our Lord Jesus Christ.** Particularly, In our Prayers and our Cares, for the welfare of our *whole Congregation*, we make too little Use of this *Allsufficient Sacrifice.* We read in 1 Sam. 7. 9, 10. *Samuel offered a Burnt-Offering wholly unto the Lord, and Samuel cried unto the Lord for Israel, and the Lord heard him: And as Samuel was offering up the Burnt Offering, the Lord Thundered with a great Thunder on that day upon the Philistines, and discomfited them.* It may be, if we had more pleaded the *Sacrifice* of our Lord Jesus Christ, that *Lamb of God*, for our *Israel*, the Lord would have long e're now, heard our Cries, and Thundered with a great Thunder on our *Philistæan* Adversaries. I may tell you, Syrs; We are not less Accommodated with a *Sacrifice* for *our* Land, than the Old Church of *Israel* was for *Theirs!*

Attend,

Attend, I beſeech you, to this GRAND METHOD, of *Deliverances!*

There are Three or Four Things, which we are to **plead**, with a *Lively Faith* before the Lord.

Let our **Firſt Plea** be This: That our Lord Jeſus Chriſt, hath Endured thoſe very *Judgments* of God, whereto our Sins have made *us* obnoxious. Do the *Judgments* of God, *Impoveriſh* us? They did as much *Impoveriſh* our Lord Jeſus Chriſt, *when* He had not an *Houſe* where to lay His Head, *when* He had not *Money* enough upon Earth to pay His Tax, *when* He wanted *Bread*, and had nothing but a *Stone*, to feed upon, and *when* His very *Garments* were violently taken from Him. Do the *Judgments* of God Commiſſion *Enemies*, to vex us *with all Adverſity*? They Let Looſe as many *Enemies* on our Lord Jeſus Chriſt, when Earth and Hell combined for His Ruine. Do the *Judgments* of God, fill us with *Animoſities* one againſt another? They turn'd the like *Animoſities* on our Lord Jeſus Chriſt, when His own *Country-men* made continual Clamours againſt Him. Are we *kill'd* by the *Judgments* of God? They were *Killing Judgments* that fell upon our Lord Jeſus Chriſt, when He cried out, *My Soul is Exceeding Sorrowful, even unto Death.*

Let our **Second Plea** be This; That God had *more Glory* from His *Judgments* on our Lord Jeſus

Jeſus Chriſt, than if our people ſhould periſh under the Ireful Direful Plagues of His Indignation. In the Calamities of our Lord Jeſus Chriſt, the Perfections of God flaſh'd out, unto the view of men and Angels, with a Brightneſs more dazling, than that of the Brighteſt Lightning. The *Holineſs* of God was never ſo *glorified*, as when He *Spared not His own Son, but gave Him up to Death for us.* The *Wiſdom* of God, was never ſo *Glorified*, as when He cured the deſperate Wounds of the *Patient*, by wounding the *Phyſician.* The *Power* of God was never ſo *Glorified*, as when He upheld a *man* in that conflict, which would have made an *Arch-Angel* faint. The *Goodneſs* of God, was never ſo *Glorified*, as when He made His only *Son*, to *feel* and *quench* His Burning Diſpleaſure againſt His *Enemies.* The *Truth* of God was never ſo *Glorified*, as when He *Inflicted* upon our Lord, all that He had *Threatened* unto *us.* If all the *Trees* of the Woods in this Countrey were laid in one pile, and all the *Men* Laid on that pile, and the *Breath of the Lord*, like a *Stream of Brimſtone*, ſhould kindle it, there would not be ſuch a Diſcovery of the Greatneſs and the Glory of God, as there ha's been, in the Death of our Lord Jeſus Chriſt. That Cry, in the Mouth of our Lord Jeſus Chriſt, *Oh! my God! Why haſt thou forſaken me?* ha's proclamed the Glory of God, infinitely more than if our Houſes were

all

all fill'd with the Cryes, of Murdered Infants and Ravished Women, and Men Massacred by *Indian Salvages*.

Let our **Third Plea** be This; That if God will Deliver us from His *Judgments*, the *Oblation* of our Lord Jesus Christ shall have the *Glory* of it all. We are as an *Unfruitful Figtree* before the Lord; that old Picture of the Jewish Nation, i. *Ours*; We Deserve *Cutting down*: Our Lord Jesus Christ sees the *Axe* of Divine Vengeance ready to strike the fatal *Blow*; He takes the *Blow* upon Himself, and is *Cut off out of the Land of the Living*. If we then are Saved from Desolating Blows, laid at the *Root of the Tree*, we will say, *Thanks be to our Lord Jesus Christ for This!* *He* warded off the *Blow*: *For the Transgression of my People, was He Stricken*: Sirs, You cannot Imagine, how Delightful it will be unto the God of Heaven, to hear us *Pleading* of these Arguments?

But Add one more unto them. Let our **Fourth Plea** be, That our Lord Jesus Christ, hath been made a *Sacrifice* for *Sins*, which had no *Sin Offering* allow'd unto them. Atrocious and Flagitious, and Prodigious Impieties, for which the *Sin Offering* was never directed; no, nor the *Trespass-Offering* neither; even for *Those* is our Lord Christ a *Sacrifice*. There was a

chief

chief man in *Israel*, who could say, *Thou desirest not Sacrifice*: The Jewish Commentators give This, as the Sense of it; That his Crimes were such as had no *Sacrifice* in the Law of *Moses* provided for them. Yea, but for such is the Sacrifice of the *Messiah* provided. Hence the Apostle says, in Act. 13. 39. *By Him, all that Believe, are Justified from all Things, from which ye could not be Justified by the Law of Moses.* Even *Blasphemy* it self, which had no *Satrifice* in the Law of *Moses*, may find one, in the Lord Jesus Christ: Says *Paul, I was a Blasphemer, but I obtained mercy!* The Law of *Moses* tells us, Num. 15. 25, 30. *The Priest shall make Atonement, for all the Congregation, and it shall be Forgiven them, for it is Ignorance: But the Soul that doth ought presumptuously, shall be cut off.* Yea, but in our Lord Jesus Christ we have a *Sacrifice*, for which our *Presumptions* also may be Forgiven unto us! Oh! *plead* it; *plead* it, with the God who *forgives Iniquity, Transgression and Sin.*

But will it not be a *presumptuous* Thing to do so? or, will it not Encourage and Embolden the *Congregation* to *Go on still in their Trespasses*, if we venture to plead the Great *Sacrifice for the Congregation*, before we see a *General Reformation* of our *Trespasses*?

I Answer; *God Forbid!* Methinks, there is little *Evangelical* in this *Objection*. For,

First,

First; Nothing will have such a Tendency to a *General Reformation*, as to fly more generally to the *Great Sacrifice for the Congregation* than we do. It may be, the *General Reformation* so much desired and required, hitherto sticks at This; the Great *Sacrifice for the Congregation* is not First of all enough Recognized. Our Attempts about a *General Reformation* prove abortive, because we Attempt it, with too much of the *Spirit of the Old Covenant* prevailing in us. Mark what I say; A Sin will never be thoroughly *Reformed*, until it be *Pardoned*.

Secondly; We are to plead the *Great Sacrifice for the Congregation*, that so we may obtain from God, the Grace for a *General Reformation*. God must be petitioned, for a *General Reformation*, as purchased by the Great *Sacrifice for the Congregation*: The *Spirit* which is to Dispose us, and Assist us, unto a *General Reformation* is the purchase of the *Blood* of our Lord. Our Lord Jesus Christ hath been made a *Sacrifice*, to obtain the *Reformation* of His People, and *purify us to Himself a peculiar people, zealous of Good works*.

III. Let us, with much Abhorrence of our *Sins*, and of our *Selves* for our Sins, Confess over the *Sacrifice* of our Lord Jesus Christ, the many Sins, by which we have, as a *Congregation* exposed our selves unto the Displeasure of God. As in one peculiar *Sin Offering*

fering for the People, there was the practice Enjoined; in Lev. 16. 21. *He shall confess over it, all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins*: Thus, Let us take a *Catalogue* of the *Iniquities*, and the *Transgressions*, wherewith our *Congregation* hath Sinned against God: [Alas, We have many a sad *Catalogue*, published among us!] And Let us, with all sincere Impartiality, with all humble Sincerity, *Confess* them all. *Confess* all our Sins against the Rules of *Piety*, and of *Charity*; all our Sins against the *Profession* that we have made; all our Sins against the *Covenant* that we have own'd. Yea, tho' we have *Sinned Ignorantly*, when we have *Sinned*, yet, as 'tis here said, *When the Sin which they have Sinned, is known*, Then the *Sin-Offering* must be, with all suitable Confessions applied unto.

Syrs, We cannot be too Exact, in these *Confessions* of our Sins, and in *Enquiries* after the sad Occasions for these *Confessions*. Our Land may be more Defiled with Sin, than we are well aware; for sometimes the miscarriages of One man, may be æquivalent unto those of the *Whole Congregation*. It is Remarkable; If a *Priest* Sinned, there must be as Great an *Offering* for him, as for the *Whole Congregation* besides. Why, what would become of us, if the *Whole Congregation* should fall into filthy *Wantonness*, or,

 if

This shot repeats the previous one, but with different lighting.

First; Nothing will have such a Tendency to a *General Reformation*, as to fly more generally to the *Great Sacrifice for the Congregation* than we do. It may be, the *General Reformation* so much desired and required, hitherto sticks at This; the Great *Sacrifice for the Congregation* is not first of all enough Recognized: Our Attempts about a *General Reformation* prove abortive, because we Attempt it, with too much of the *Spirit of the Old Covenant* prevailing in us. Mark what I say; A Sin will never be thorowly *Reformed*, until it be *Pardoned*.

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if the *Whole Congregation* should fall into beastly *Drunkenness*, or, if the *Whole Congregation* should fall into Scandalous *Covetousness*? Alas, if any in *Chief Place* among us, do Sin at that rate, on those doleful occasions, we are to Abase our selves, as if the *Whole Congregation* were become Abominable before the Lord. But how much then ought they themselves, who have brought the *Whole Congregation* Low; for ever Ly *Low* before the Lord, and cry out, unto His *Whole Congregation*, Calcate me, Insipidum Salem, Calcate me!

IV. Tho' *All the People* are to Act Faith on the Lord Jesus Christ, as the *Sacrifice for the People*, yet the *Elders of the People* are most of all to do it with a most singular Application.

Let *All men* fly to the *Sacrifice* of the Lord Jesus Christ, first for themselves: Thou, O man, must thy self becoming a *Sacrifice* to the Burning Revenges of God, and *Suffer the Vengeance of Eternal Fire*, if thou do it not. Now, if *every man in the Land*, would thus assure his own Interest in the *Sacrifice* of our Lord Jesus Christ, there would be None in the Land, under the offence of Heaven. But, until *Then*, [and therefore, *Always!*] a *few* must Act Faith for *all* the rest. And there is not any *One Christian* among all this people, but what may and should

put in suit, the *Sacrifice* of the Lord Jesus Christ, for *all the people*. As the *Sin* of some ONE person, may go a great way, to pull down the *Wrath* of Heaven, upon the *Whole Congregation*: ONE *Achan*, Did not that ONE *MAN Sin*, *and the Lord was wroth with the Whole Congregation*! So, who can tell, how far the *Faith* of ONE person, in the *Sacrifice for the Congregation*, may go to avert the Wrath of Heaven from us all? ONE *Amos*, (and so, ONE poor, obscure, Devout Husbandman, or Mechanick!) may be Instrumental to Save a *Congregation* from *Desolation*!

But, O you that are the **Elders** *of our Israel*; 'Tis YOU, that are concerned above others, to present before the Lord, the Great *Sacrifice for the Congregation*. Of the *Sin-Offering*, 'tis here said, *The Elders of the Congregation shall Lay their Hands upon the Head of it, before the Lord*. Our **Magistrates**, our **Ministers**, are by the Ordination of God, the **Elders** of our *Congregation*; 'Tis on YOU, *My Fathers*, that this thing is most of all Incumbent: YOU, YOU, are They, that must Believe in the *Sacrifice* of our Lord Jesus Christ, not only for your selves, but also for *all the Congregation*. *My Fathers*; You see, that we are a very Faulty, yea, and a very Froward, *Congregation*, and a *Generation of sinful men*. Do YOU, by Faith Lay before the Righ-

teous and Jealous God, the *Sacrifice* of our Lord Jesus Christ, on our behalf, and beg of Him, to Spare the *Whole People* for the Sake of that *Sacrifice*. *Blessed art thou, O Land*, when thou dost Enjoy **Elders**, that will be thus concerned for thee!

Do This, when you are *Asunder*, in dayly, frequent, solemn Supplications. But especially when you are *Together*, Then, *Then*, is a speciall Opportunity, for this your Faith, to be Exercised. Can a **General Assembly** of the *Representatives* of a Province, do a better thing than *This*; To, *Joyn as one man, in Solemn Devotions, with Fasting and Prayer, and Laying their Hands more Explicitly than ever, on the Head of our Great Sacrifice*?

Oh! were this Thing in a due manner done, the God of our Lord Jesus Christ, would *Earnestly Remember* us: *My Bowels would be Troubled for them, I would surely have Mercy on them, saith the Lord.* The Great God would say to the Destroying Angel, *Put up thy Sword; I will require no further Sacrifice for the Congregation; Through the Sacrifice of my Son, I am well pleased, and Atoned.* Then, as after the *Sin Offering* for the People, in Lev. 9. 15, 23. *He brought the Peoples Offering, - And Moses and Aaron came out, and Blessed the People, and the*

Glory

Glory of the Lord appeared unto all the People: So, the *Bleſſing* of God would now reſt on our People; *Salvation* would be *Nigh unto us* and *Glory dwell in our Land.*

My Fathers, and Brethren, How can we ſtir from the Place where we are, until this *Exhortation* be put up in *Execution?* Stand up, Sirs, and with Raiſed Hearts, and Hands, Let us now Expreſs our Faith in our *Great Sacrifice*, before the Lord!

FINIS.

ERRATUM.

PAge 12. line 8. read *Conſeil.*
[*And let the French Reader Excuſe our Preſſes wanting of pointed e's.*]

Advertisement.

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By the Reverend Mr. *Cotton Mather*.

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